

mv eye becomes associated with the sun,¹
I fill the
offspring of the sage.

9. The powerful (IXDRA) looks with the
eye of
his own resplendent self on the
acceptable place of
the *Soma*^ fixed by the priests in the
heart.²

SUKT.V XI. (X

Jtishi, deity, and metre ns before.

1. ³Sing? leaders of rites, to this
pure-flowing
InJu, who is desirous of offering
worship to the
gods.

2. The *Atkarvans** have mixed with
sweet milk⁵
for the deity (!NDRA) thy divine and god
devoted
(juice).

¹ S-iyana adds, " Since we have drunk the *SOMCI**
but h^ gives
no further explanation.

² Sayana seems to interpret this verse as
meaning that Indra,
vievrs the *Som.i* ^vith affection even after it has
been drunk by
the priests. *Diras ckafahasd* he explains
as *Jijfa*ydtmana\$*
cJ'i^>tu'dj* and *guh*d as *Jtridaye*.—Benfcy
translates it, "'The
Sun looks \with his eye towards that beloved
quarter of heaven,
placed by the priests in the sacred cell/' He
here follows an
oec-'asional interpretation of *div* or *dyufaka*, given by
the Scholiast.,
irhieli identifies it \rith the *dron'tkalasa* or large
>SVM;r-trough.
He takes it as meaning that the Sun looks
towards the place
where the *Somi* lies while it is pressed.

^c Stltna Yt-Ja, II. 1. 1. 1, 1-3. The first line is
found in the

Yj;ur Veda, 30. G*2.

¹ *i.e.* the priests.

⁵ Suyaiia tukcs *jj iyph* as instrumental. It should
Le "httve
mixed milk with tLv juice.*